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in such a way that the contents dribble over the recipient; sometimes, though able to catch the dish, a herald may deliberately allow the sticky pulp to cover him. The humour of this is increased by the fact that guests at potlatches always receive their food in a ceremonious manner.

Though one of a herald's duties is to act as buffoon, his position is only very slightly derogatory. In the beginning of time, Raven himself did not hesitate to act in this capacity on many occasions. Ever since, the post has usually been occupied by relatives of chiefs, especially by those who are unable to give potlatches. In some cases the position is sought by ambitious young men, willing to endure the slight loss of dignity for the emoluments. Since the basic principle of every Bella Coola ceremony is that the donor must recompense those who have assisted him, heralds are always lavishly rewarded. At potlatches especially, chiefs remember their dependence upon the heralds, and shower presents upon them. One who has allowed himself to be spattered with liquid food to amuse the guests, is suitably compensated, but in any case he receives presents for summoning and seating the guests and for interrupting the speeches. The same principle holds good in all other ceremonies. An elderly informant related that once in his younger days he had been dancing a *nsaok* dance, when two heralds remarked that the ground on which he was dancing was dirty, meaning, that it had not been made clean by the distribution of sufficient presents to justify his dance. His mother at once gave the heralds two muskets, valuable articles in those days, to clear her son's path. These belonged to the informant, who knew nothing about the transaction until it had been completed, but he accepted as a matter of course the necessity of giving presents to heralds. If the seat on which a chief is sitting should break, presents must be given to heralds, and if a *kaxiat* should fall when a herald is watching, the latter receives gifts. At the marriage of a chief's son, a herald can claim and remove any of the clothing of the bridegroom or his associates. Above all other occasions, when a young chief is

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MARRIAGE RITES

Y's family decide when the period of engagement shall be terminated. Although it is considered undignified for X or his relatives to hurry them in this matter, there is always a certain amount of urging. Y's father has strong reasons for procrastination. A long engagement strengthens the status of the children whom his daughter may bear, and besides, he frequently receives presents from X's relatives. As Y's relatives will have to bear the heavier part of the expenses of the wedding, it may be necessary for them to delay it for years while saving the requisite goods. The ceremony may take place at any time of the year. Foreign guests are occasionally invited, but usually only the members of X's and Y's village are present. If the marriage should be with the child of a foreign chief his relatives and friends are present to take part. When Y's relatives decide that they are ready, they choose the actual day after consultation with X's family, though the assumption is that Y's father merely informs X's father of the date.

It is incumbent on X's family to proclaim the event on the day preceding the ceremony. In the late afternoon his father sends a herald through the village calling out:

"*Ẋwimap*, ye chiefs! *Ẋwimap*, ye wives of chiefs! *Ẋwimap*, ye commoners!"

The actual meaning of *ẋwimap* is unknown, though it is well understood to be an invitation to gather for the announcement of a wedding. In conjunction with the summons, X's ancestral name is used, although all in the village are probably well aware of what is about to take place. It is noteworthy that at a marriage the guests, as well as the participants, are called by the ancestral names, as opposed to the *kusiut* ones by which individuals who own such are generally known. Red colouring is much in evidence at weddings; heralds smear their faces with red paint and the guests similarly tint themselves. They wear collars, wristlets, and anklets of undyed cedar-bark, and cover themselves with eagle down.

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585 In the gathering dusk all assemble in X's house; Y's relatives attend or not as they wish. X's father would feel insulted if anyone else should stay away without a valid excuse, but in point of fact everyone is eager for an evening's entertainment. The singers take their accustomed places behind the fire and the guests arrange themselves in the house without reference to rank. The musicians strike up the *kusiut* song of anyone present, and the person so indicated dances. The first tune used is frequently that of X's father, and then that of his mother, but there is no fixed rule about this. The singers [539] house and beat out tune after tune, and guest after guest dances, but, since none of the supernatural beings is present, the affair is of a non-sacred nature. After exhausting the most popular *kusiut* songs, the musicians beat out the *ɔɔaok* songs of many of the guests who, in succession, dance to them; the songs of shamans are used in like fashion. Sometimes the singers continue until everyone present has danced, at other times they curtail the ceremony, as they think fit. When they decide to stop, they intimate this to X's father, who superintends the distribution to the guests of whatever kind of food has been provided.

537 During the meal, a fluent speaker stands up and expounds
585 on behalf of X's father the ancestral myth in which his son's
[203] ancestral name is embodied. Sometimes X's father acts as his own orator, but usually a herald is called upon. Only sufficient details are given to show the importance of X. The myth may either be one of the most ancient type dealing with the first settlement of this earth, or one of later date describing the exploits of X's famous ancestors; but in either case, as shown by the examples given in the last chapter, each contains an account of a marriage. It is always known, although not generally described, that at each of these several dancers performed, their number varying between two and eighteen. The orator, when outlining the myth, stresses this part of it, and always announces how many danced at that time; with the statement that there will be a like number on the morrow. In

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the same manner the fluent speaker outlines a myth belonging to the ancestral family of X's mother, again with emphasis on the dancers used by her ancestors. X, as a member of both ancestral families, can combine his rights from both sides, but it is customary for him to use no more than five or six performers. Should X have no claim to this privilege from either mother or father, an almost unthinkable situation, he is able to borrow the prerogative of using some from friends. The sentiment on which this oration of myths is based is the one so often mentioned; it marks the close relationship between the future children and their noble ancestors of old, a source of strength to the former.

X's father now names those whom he wishes to assist him on the following day. These are the dancers, who are chosen primarily for their skill in dancing, and secondarily in accordance with their rank. With them he selects a number of persons to stand near and help or "cherish" them as they perform. He also asks the services of some of the women who are professional droners; of the keeper of the marriage song of his ancestral family; and, finally, of a number of men to sit near the singers and assist them with suggestions. It would be most exceptional for anyone so called upon to decline the honour. It is near morning by this time and the guests depart.

On the following morning, the actual wedding day, X's father calls to his house those selected the previous evening as dancers and their assistants. The former wear blankets decorated with small copper ornaments[1] and carry circular wooden rattles provided with handles. Their clothing and rattles may be their own, but if they do not possess suitable attire, it is incumbent on X's father to provide them. Skins are piled up within the house, and some of these are said to "make soft the

[1] At the present time there is uncertainty as to the proper clothing of a marriage dancer. Several informants stated that it was a copper-decorated blanket, whereas others said that there was no special attire; one man claimed that an attempt was made to imitate the form and costume of X's first ancestor, and another that ritual costume was used. Probably there was no uniformity in custom.

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handles of the rattles"; symbolizing that they are pads to protect the hands, though the dancers derive no benefit from the pads, which are stacked with others for later distribution to Y's family. A large amount of provisions has been prepared and placed in boxes, one for each member of Y's family. In many cases it is difficult to estimate how much food will be required, and if there is a surplus, it is eaten by the performers and other assistants.

When all are ready they rush forth; dancers, dancers' assistants, and young relatives of X, followed more sedately by his father. The rest of the villagers watch with interest, but do not take part in the ceremony. Choosing a position outside Y's house, the singers beat the time of the marriage song used by X's ancestors; if the words are known they sing them. Like the prerogative of marriage dances, there may not be a marriage song embodied in every origin myth, but if X lacks such he is usually able to borrow one.[1] The keeper of the song is stationed near the singers, ready to help them with the words or the tune, if necessary. Meanwhile the dancers are performing on the sidewalk outside Y's house. Each uses whatever type of dance he chooses, *hesiut*, *semsil*, *o'alt*, or even *shamat's*, but all dance simultaneously, though without paying greater attention to each other than is necessary to avoid collisions. The professional dancers accompany the singing with their high-pitched quavers.

Meanwhile Y's father, surrounded by his relatives and friends, waits in readiness within their house. Y herself is

[1] The reputed origin of marriage songs has been described in vol. I, chap. IV. They are less strongly preserved as prerogatives than most elements of origin myths. In fact some keepers of the songs are willing to perform at any wedding, although this may be a modern development. The keeper, either man or woman, is chosen by the senior members of the ceremonial family, after discussion with the singers. It is his duty to remember text and tune, and the only pecuniary advantage is from the presents made by those to whom he teaches it. Some songs have words, others only a tune. The text of a song brought down by *Nyamlem* is: *Hailo, hailo!* "We do as we have done before. Please make good the path for those who are about to marry."

Nyamlem obtained this song from his heavenly ancestor and used it at the own marriage, as his male descendants have since done.

Library of Congress E-9 (502)-(514)(948)
MSS Bellacoola MSS

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them, taking as inconspicuous a part as X does in the whole affair. As the singers start the marriage song, some of X's relatives carry into Y's house a part of the goods which X's relatives have assumed for the occasion, deposit them on the floor near the door, and then withdraw. These goods are said, "to sweep the house." Long ago they are said to have been of great value, though nowadays small presents are considered ample. Any member of Y's family can accept one by picking it from the floor, but as he is expected to return the gift with something of greater value, sometimes nothing is taken. Should none of his relatives appear willing to do so, it devolves on Y's father to accept the present.

When the marriage song has ended, X's father gives to some strong youth narrow strips of goat-skin with the wool still attached. Carrying these in one hand the young man runs up and down the sidewalk, waving his arms, and at intervals throwing one of the strips into the air, away from himself. All the younger people of the village pursue him, and a wild scramble takes place for each strip. Sometimes, instead of running up and down, the tossing is done in a clear space near Y's house. Only the sons of important chiefs are prohibited from this sport, since it is thought to be beneath their dignity. It is an animated scene, in which the participants thoroughly enjoy themselves. Should boys have the right to ask [256] any dancer for his clothing, and unless he is willing to lose this, [209] he must give a present to the one who has demanded it. This is a common source of amusement to the onlookers. Nothing is known of the origin or meaning of the wholesale giving away of strips of goat-skin, nor why the bowikh should be able to demand clothing on this occasion.

"It has always been done," the Bella Coola say simply.

When the noise has somewhat subsided, the singers again beat out the time of the marriage song, and again the dancers begin to perform. Y's father then sends out one of his male relatives, with gifts, "to stop the dance." The bowser gives a present to one of the dancers, who ceases his gyrations, then

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• 515 to the others in succession. If Y's father is not wealthy, he may dispense with presents to the dancers, who believe long cause of their own accord. When the song is finished, more strips of goat-skin are thrown in the manner already described. Then the song is sung for the third time, accompanied by the dancers who have not been "stopped" by the receipt of gifts. Again Y's father's friend brings out presents, to "stop" more of the dancers. After another disposal of goat-skin, and a fourth singing, all have been "stopped." Care is taken that at least one dancer is left to accompany the fourth singing of the song.

X's relatives now send in valuable presents to Y, her father, mother, and other relatives, and also to those who wish to associate themselves with Y's father in the marriage transaction, prompted by kindly feelings towards him, or, it may be, through a desire to display publicly their wealth and importance. The number of these individuals has been communicated secretly to X's kinsmen, who are thus able to send a present to each, such as a canoe, a slave, a marten, lynx, or goat-skin blanket, or some equally treasured object. These gifts are called "weapons of war," since the assumption is that X is acting like a warrior in taking something of value from Y's family. At the same time the goods that Y's father has given to stop the dancers are returned to him unostentatiously.

Y's father now invites X's party into his house by calling out:

"Stop now, stop visiting," "Enter you war-party, enter ye chiefs."

They go into the house and sit in a group in the place of honour behind the fire. Some of the other villagers may crowd in to watch, remaining near the front door, but having no part in the proceedings. Y's father superintends a distribution of food to his guests, sometimes a lavish feast, at other times a small meal, depending on the food supply and time of year.

[598] In many cases, though not always, Y's father sings a *ne-ha* song at this juncture, emphasizing the importance of his [illegible]

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ancestry. He may wish to give X one of his ancestral names on this occasion, and if so, an eloquent speaker outlines the myth in which it is embedded, and announces that henceforth it belongs to X. He is called by it for the rest of the ceremony. Occasionally, X will receive several names, perhaps from different myths belonging to the different ancestral families of which Y is a member; or her father may grant X the especial use of some hunting-ground, although with the marriage he naturally has the right to use all belonging to his bride's ancestral family. *Sound* rarely, and *feather* prerogatives more commonly, may likewise be transmitted at this time, though they are never expounded, since some who are not members of these two societies may be present. X's father may likewise use his *ee'ala* song and follow it by giving an ancient name to Y; if so, the procedure is the same as that just described.

Names transferred by marriage may be given when the engagement is announced, at the actual wedding or, as will be explained later, when the wife is rebought from her husband. A transference from the family of X to the family of Y is made only as a mark of respect and friendly feelings, but a transference in the opposite direction is necessary to establish the children on a firm footing. Accordingly, it is often delayed until after their birth, at a time when Y refuses herself from her husband. A name borrowed at the wedding itself becomes the legal property of the recipient, but not of his ancestral family, since it cannot be passed on except to a child of X and Y. If there are no children, it is felt that the name has become practically dormant and it can be revived by a member of the donor's ancestral family. Thus it is virtually held in readiness for X's and Y's children, though literally this is not the case, since it belongs, ostensibly, to some individual. A sentiment that enters into a transaction of this kind is that, by the presentation of a name to some member of the family of the other partner, a kindly disposition is shown and confidence that it will be duly honoured by bestowal on the children of the couple. Indeed, some persons do no more than promise that

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515 553 425 if a grandchild be born they will give him a certain name if a boy, and another if a girl, so that henceforth no one can take that title for himself, even though it is not in use. As already mentioned, even when a name has duly passed to one of the children, it can be recalled in future generations by a return marriage. The transmission of names, or the promising of them for children yet unborn, is perhaps the most binding feature of the whole marriage rite. Mythology contains instances in which names, and other prerogatives, have been given away outright. Cases are cited by the Bella Coola where a father has given hunting-grounds as "food" for the use of the relatives of his son- or daughter-in-law, but it is usual merely to promise the use of them to the grandchildren.

581 553 571 425 Since the transference of names, or other prerogatives, is the foundation stone of Bella Coola marriages, it is necessary to digress still further in an attempt to analyse the concepts at the base of the transaction. If the contracting parties are members of different ancestral families, or even of different branches of the same family, there is a feeling of strain and unpleasantness at the intimate relations into which they are brought. There is a conflict of desires. On one hand is the wish to keep the family prerogatives from going afield; on the other, a wish that they should go afield to show the respect felt for the bride or bridegroom. If children result, the matter is simple, since they are equally members of the ancestral families of mother and father and form a bond which draws the two social units into the closest community of interest. Return marriages will then be sought by successive generations, until the prerogatives of the two families become so closely interwoven that a child will, indeed, be born into the ranks of collateral ancestors from both parents. But when there are no children the matter is complicated, since the recipients of names not uncommonly try to keep them unjustly. They may do so with the best intentions, feeling that it would be a slight to the donors to give them back. Bella Coola etiquette is not sufficiently exact to stipulate what should be done. If the

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581 two of his female relatives were murdered at Kimsquit. The slayer was
553 never detected, but most of the Bella Coola believe that it was done by
578 one of *Smoaan*'s relatives, and that the dispute about names was quite
425 sufficient to furnish an excuse for the deed.
[682] It is hoped that these two instances will serve to emphasize why the Bella Coola prefer marriages within the ranks of the ancestral family. When this takes place, names are usually given outright, and not merely promised for the use of the future children.

Smoaan = ♀
|
Nisitsemlaix = *Snulkundi* = another woman
|
King George = ♀
|
Jack King George = *Qwakil*

● 585 After this digression, to return to the marriage of X and Y: The ceremony is taking place in the house of Y's father, and the parents of each participant have expounded parts of their origin myths, and promised names for the resultant children.

Then Y's relatives give numerous presents to X's family, in each case including those who are associating themselves with the contract. Canoes, slaves, blankets, and other articles of great worth are given; they are said to be "bed covering" for Y. The greater their value, the greater her prestige. Her
[537] father asks a fluent chief to address the assemblage, speaking as though he were Y. He says in effect:

"My father, my mother, my brothers, my uncles, and their associates have given me my bed covering."

These presents are the binding feature of the wedding. They are said to lock the girl in her husband's house, and
[587] accordingly are sometimes called, "rope fastenings." This is only done when a woman is married for the first time.
[537] Another orator now holds forth on behalf of Y's father:

"What we do today is no small matter. We have done today what was done in former times, and what shall be done in the future."

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One of Y's relatives now whispers to X's father that it is time to lead away the bride. One of X's party, either man or woman, comes forward, takes Y by the hand and guides her to a place among X's people, close to X himself. Y's father gives the conductor presents, which are not returnable. Without further ceremony, X's party returns to his house, taking the bride with them. She and X usually sit close together for the rest of the rite, but their actions are really of slight importance. 585

An hour or so after the return from Y's home, a messenger is sent to invite her father and other relatives to X's house. The guests seat themselves behind the fire, and a number of others crowd in to watch and listen. X and Y are both present, but do not take any leading part in the ceremony. A large amount of food is given to the guests, provided, of course, by X's father, and, as they are eating, a few gifts, termed "food," may be given. Then an eloquent chief expounds in lofty style the manner in which X's ancestors were married in the days of antiquity. As soon as his speech is ended, X's father distributes to Y's relatives presents, which are spoken of as "clothing." Theoretically, the presents "become nothing" for this purpose, but in reality they are returned later on as a means of increasing the prestige of each recipient. In consequence, care is taken to ensure that industrious individuals receive more than others. These presents are often of considerable value, since they not only mark the noble sentiments of X's family with regard to him, but they are also a sound financial investment on behalf of X, whose wife will help him at future potlatches. Goods received as "food" at the meal are restored in the same fashion as this "clothing." This completes the marriage ceremony. Y's relatives often stay for some time longer in X's house, but gradually go home as they think fit. [537]

That night X and Y sleep together.

It is contrary to custom for X's relatives to hoard the goods which they have received from Y's relatives as "bed

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585 covering" or "rope fastening" for her. Within a few days or weeks, they must invite their fellow-villagers to a ceremony of some kind. If it is winter this can be a *sisaok* dance, but in summer it must be a non-sacred affair. Y's father and other relatives attend, furnished with the usual gifts. When the ceremony is over and the time has come for the distribution of presents, a herald calls out that X has no seat. If he has already been established in one he calls out that it is not firm.[7] Y at once brings forward some of the goods provided by her relatives, and places these with the goods which X's family received at the wedding and are about to give away. The whole is then divided among the guests, together with presents provided by X for Y's relatives. The actual purpose of the rite may be to obtain names for some of X's young relatives or to establish seats for them: it is immaterial to Y's people to what end they are applied. Within recent years this [182] has sometimes taken place at a *kusiut* dance, but such overlapping between the two types of ceremonial is probably an innovation due to decay.

177 585 About 1910 an effort was made to introduce a marriage custom of the Kwakiutl. According to the Bella Coola, among them the wife gives to her husband's relatives one or more boards studded with teeth of the sea-otter. This makes teeth for the bride, so that if she ever quarrels with another woman she can draw back her lips and shame her rival by saying:

"What can you do? You have no teeth, while I have two sets," or as many boards as have been given at her marriage.

[563] The grandson of a Fort Rupert Kwakiutl, living in Bella Coola and considered a member of the tribe, owned one of these boards and used it at the marriage of his daughter in 1914. It was first given to the mother of the bridegroom, and repurchased with a copper; then given to the bridegroom, and redeemed; finally given, and again repurchased, from the father of the groom. The woman for whom this was done can

[7] The preferred time for this establishment is during a potlatch and the ritual connected with it has already been described (I, p. 167).

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thus boast that she has three sets of teeth, but as the practice has not found favour in Bella Coola, it is little to her advantage.[1]

These complicated marriage rites are necessary to satisfy the pride of the two families in their origin myths, and the need to establish the resultant children in the paths of their ancestors. Among slaves or others who lack ancestral prerogatives, marriage is an affair of slight worth. Such persons simply live together with little ceremony, though they always try to give at least a feast so that there may be witnesses of the transaction. It is immaterial whether or not they marry their own relatives, since no ancestral prerogatives are to be transmitted.

MARRIED LIFE

Y usually lives in the house of X's father, though economic circumstances may compel her husband to live in her home. If the parents are very wealthy, a house may be built for the young people, but usually their home is one of the bedrooms in the house of X's father; this patrilocal residence exposes Y not only to good advice from her mother-in-law, but often to caustic criticism. The married life of X and Y does not differ materially from that of other young couples in any part of the world, and is accordingly difficult to describe. Although love rarely enters into the original choice of a mate, a serviceable substitute is found in the mutual respect for each other's ancestry, and the knowledge of the importance of the rites performed with the aid of each other's elderly relatives. The young people realize that marriage affects the families of both, and accordingly accept it as a matter of course. The Bella Coola are fond of children. Their birth is a matter of sincere rejoicing, partly because it binds the two families more closely together, but parental affection is one of the strongest Bella Coola characteristics. The parents usually spoil their children; infants, especially, are never chastised and rarely

[1] The board used on this occasion was purchased for the National Museum of Canada, Ottawa.

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(a) Recorded as song VII D 9c, National Museum of Canada; singer, Louie Hall.
(b) Presumably a reference to *Nusḵamam*, the dancer's *kusiut* patron(?).
(c) The meaning of this word is not known; it is considered to be quite distinct from the identical term in Chinook jargon for "deer."
(d) The meaning of the whole song is extremely obscure.

Marriage Songs

As marriage songs, two distinct classes may be considered:

A. Those used at wedding;

B. Shaming songs used in connection with divorce rites.

The former are said to have been handed down from the distant past and consist of a few almost meaningless words. The latter are composed whenever required, and consist of foul allusions to the person being ridiculed.

Wedding Songs

Stuie Marriage Song(a)

Nuxwiyaḵḷimaẖqwmaẖ	*yaa tsiẖqwlaiyłaa*	*ałtuẖaẖwnaiẖmpiẖ*
Dusted for joy	Ẍwlaiyu(b)	when they brought

a'ałlmuxwaaxdux	*yaa daiyaxp muxdux*
the girl	from the place of light(c).

(a) Recorded as song VII D 3h, National Museum of Canada; singer, Lame Charlie.

(b) Ẍwlaiyu came down with supernatural power in the beginning of time, and brought, as a gift from Alquntam, the prerogative of lancing at weddings. He landed at Kimsquit, and no explanation is given by the Bella Coola for the use of this song by the people of *Stuie*.

(c) A reference to a marriage among the 1st people on earth. One of Ẍwlaiyu's associates married a woman whose relatives had brought light with them from above.

Kimsquit Marriage Song(a)

Ja'łxłaẖlimpxwaḷuḵ	*yaa daxmxwłaḷaxwḷ*	*waxłqolynłxdomdux*
They went down	Xwmxiḵ(b)	with his relative

yaa tsiẖqwlaiyałaxwḷ
Ẍwlaiyu (c)(d).

(a) Recorded as song VII D 3h, National Museum of Canada; singer, Jim Pollard.

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(*b*) *Xemtsla* came down from above with *ɬyuyuyut* in the beginning of time; he had the prerogative of dancing at weddings. 533*

(*c*) *Qulaiyu* likewise came down with *ɬyuyuyut*, bringing the same prerogative as *Xemtsla*. 585

(*d*) The rest of this song has been forgotten. [773] [424]

Fragmentary and short as are these songs, they are more elaborate than many used at weddings. These frequently contain no words, merely an ancient tune accompanied by humming and meaningless choral interjections.[4]

SHAMING SONGS

533* 586 578 [585]

Songs of this type are sung by the singers while the principal performer dances; in this respect, they resemble *ɬɬaok* compositions and differ entirely from the abbreviated and individualistic wedding songs. Though used primarily to shame a runaway husband or wife, one is sometimes employed on other occasions.

Song Used for Noɬɬma(a), a Kimsquit Woman(b)

A Yalakaiy	*dalima*	*Mistelos*	*sālnaixtus*	*dāmnaltcaiya'a*
Has too much	looted	*Mistelos(c)*	further,	he has taken with her

tcakwaakaltumal	*dāmnāltcaiya'a*
my child, *Tcākwaakis(d)*,	he has taken with her(e).

[103]

[WORDLESS CHORUS]

B Sānalkaldimut	*sawāsiāhmmtsalx*	*ikāi·ākānutsaixts*
Be brave,	mothers(*f*),	when I speak of your ugliness(*g*);

alaskdjāsliwanap	*wanuskwāsiāhmtsalx*
you have had much trouble,	your breasts have become long and pendant.

[WORDLESS CHORUS]

C The third part of this song has been forgotten.

(*a*) This word means "The one (feminine) with the very hairy pudenda." The woman in question had run away from her husband and the nickname was conferred at this shaming *Haiyākam* rite. [551] [553]

[4] Two examples of such wordless songs were collected. They are song VII D 2a, National Museum of Canada; singer, Jim Pollard, and song VII D 3a, National Museum of Canada; singer, Lame Charlie.

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Alalkmktmm: Supernatural being sent by *Smaien·a* to meet *Noakgmm.*

alalqe·xi, "One Who Is a Guest": The term applied to a youth whose father, a chief, will certainly give a potlatch to start him on the path to social importance though he has not yet done so. Such a lad is served ceremoniously at every feast. [556]

Alhlxaa·i: Abalone-shell covered stick used by one of the first settlers in the beginning of time.

Alhlxaa·istllinx: One of the first women to settle at *Tal·io* in the beginning of time.

aldinukl: Word of uncertain meaning often appended to *lnxtamem* as complete term for the first night of a *kusiut* dance. [575]

alikulxmm, "A Dragging Across" (as one does with a heavy log): The term applied to the transmission of a name from a wife to her husband either at marriage or later, when being repurchased. [425] [553]

aljkwis: Toasted food of any kind. [262]

Alilixwumax: Ancestral name of a *Stuxt* man.

alilq': Perforated, *adjective.* [252]

alimuinam: Those who perform to assist marriage dancers.

Alimalwalaix: Kusiut name of a Bella Coola man.

Al·imlxaix: One of the first men to settle at *Tal·io* in the beginning of time. [585]

alipaxlits, "Weapons of War": The term applied to the presents distributed by the groom and his relatives to the bride and hers prior to entering her house. [431]

alipoalm: Gifts given in secret, soon after betrothal, by the father of the future groom to the father of the future bride. [584]

alipotlam: Marshal.

Alitmaa·i: Immoral supernatural woman; synonym for *Saxmsximult.*

Alinmotusaix: One of the men who came to earth at Mount *Tsnlsi* in the beginning of time.

Al·iltkul: Totem-pole erected by the first settlers at *Stuxt* in the beginning of time.

alkkul: Lying position with legs close together such as is maintained for four days by an adolescent girl, and also by a widow or a widower. [516]

alkly: Stuxt song in fast time. [533]

alul: Rapid beating of time during which a dancer does not try to move his feet in rhythm with it. [535]

Alt'gmaa·a: Daughter of the first settlers at *Satlis* in the beginning of time.

almhus: Kusiut dancer whose disguise becomes apparent through an accident.

almkis: Synonym for *lnxmdjut;* one of the days of a potlatch, probably that following the appearance of a masked representation of the deceased. [556]

almlis: 1—Night-time.
2—That part of a Cannibal dance when songs are prepared in the middle of the night.

alox: Come, *imperative singular.*

Alkcxa: 1—One of *Smoan's* sons in the beginning of time.
2—One of the first women to settle at *Nuxulit* in the beginning of time.

alpel·lloix: Central seat behind the fire.

alplqabs: Hammer with handle for pounding stakes for fish-nets. [412]

Alplxmulakm: Mountain on north side of the lower Bella Coola. [805]

alplxotmm: One who estimates the passage of time by watching the movements of the sun.

Altux·iqaxmm, "The Devourer of Meat Killed by Another": Term used by hunters to Wolf. [825]

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*192 *istutsmap*, "Come and eat": Invitation to the *kukusiut* to assemble in a performer's house.

istuta: House beams.

istut-sta: Messenger bearing invitation to a potlatch.

[752] *itcliktas:* Massage.

[585] [431] [583] *ilskalemsk:* 1—Presents, regarded as clothing, etc., given by the groom's relatives to the bride's kinsmen when the latter visit his house on the wedding day.
2—Other presents given by the husband's relatives to the wife's kinsmen prior to her repurchase.

ilxwandjut, "The Throwing Off of a Heavy Burden from the Shoulders": Said of the repayment by a wife's relatives of presents received from her husband's kinsmen.

itxwolhsta: 1—Battering-ram.
2—The destruction of the house of a chief who is about to give a potlatch.

Ixlkjotlam: One of the names of the supreme god.

[201] *iyahmaxtem:* Notification, by pressure on the foot, to a chief to go to the meeting-place.

[533] *ixlxanm:* The employment of frenzied stick-beating.

Ixjo-nam: Hot Springs on South Bentinck Arm.

ixtxetcpamnas, "The Hearing": Synonym for *nlitsnam*, q.v.; this is a Kimsquit term only.

i-qtimut: Kusiutem rite in which the performer appears to be burnt to death.

i-qwatnam: The casting of *kusiut* masks on the fire.

Iyuuk, "Far from the River": Village on the upper Kimsquit River.

[847] *ixwotl:* Abortion.

i-xwtila, "Disappointed": said of the supernatural beings called by a *walé* dancer who arrive too late for the potlatch.

[101] *ilta:* Slave from the lower Fraser owned in Kimsquit during the last century.

[601] *ilpaltamp:* Bella Coola term for the Bella Bella.

ilpalxtaltaltamax: Half-brother or half-sister.

imlk: 1—Man.
2—Son; term used by old person in direct address to adult.
3—Husband.

[614] *imlkasta:* Male relative of same ancestral family.

imlkfma: Woman who performs man's work.

[601] *imlkpasta:* Single brother in a family with several sisters.

[431] *imamlki, plural, imamlkaksi:* Small boy, especially son; term used in indirect address.

[584] *iplelli*", "Working Clothes": Presents given by the relatives of the future bride to the kinsmen of the future bridegroom at the first announcement of the engagement. The implication is that they will have to labour industriously to obtain the wealth necessary for the marriage.

[821] *ximinawul:* Cold wind of the mornings, semi-anthropomorphized.

xmiy: Bella Bella term for the *xatsmp.*

[563] *xatsmp:* Bella Coola term for the people of mixed Bella Bella-Kimsquit stock who inhabited the shores of Dean Channel.

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[824] *kâk'tslp:* Tree, probably birch.
Kâkzâkâ': One of the first men to settle at *Q̇aiyai* in the beginning of time.
Kâkâkx: One of the first men to settle at *Snaiâli* in the beginning of time.
Kâlkm: Bella Bella woman mentioned in an ancient story.
Kâlsil: Kimsquit man.
[222] *Kâlqam:* *Kusiut* name of a Bella Coola man.
[262] *kâlqam:* The gathering of fern root for food.
Kâlqmâkmm: Name conferred on their sister by the first settlers at *Stuie* in the beginning of time.
Kâ'lsx-a: Kimsquit man mentioned in an ancient story.
[585] *kâmlâlmsta:* Public oration, previous to marriage, of the bride's ancestral myths
[842] in order to cause children to be born.
kâlqam: Ritual on the day before a marriage, including the oration of myths by the bride's relatives, the choosing of assistants, and the singing of songs of all kinds.
[576] *Kmai-s:* 1—Mysterious supernatural woman.
2—"Please," or "Thank You," a word implying benison.
Kmâlsmx̣w: 1—One of the first men to settle at *Nuâlmx* in the beginning of time.
2—One of the first men to settle at *Nuxâlit* in the beginning of time.
3—Name of the first sky that fell in the beginning of time.
Kmâlsâlâl: Lazy supernatural beings who accompanied *Nestâqmm.*
Kmâlqmx: Man mentioned in an origin myth of *Alqelâsut.*
Kmâtsâsks: *Kusiut* name of a Kimsquit man.
Kmâtsmx̣w: House brought to earth by first settlers at *Nuxâlit* in the beginning of time.
[824] *kmâ':* Kelp.
[227] *kmala:* Cod hook.
kmut: Termination.
[824] *kmâx-â:* 1—Shelf fungus.
2—*Kusiut* dance in which a shelf fungus is used.
Kmilkx: One of the first women to settle at *Stuie* in the beginning of time.
kâx-âmut: Ceremonial error.
Kmsala: Herald of a *Tâ'ala* chief in the beginning of time.
kmkax: Trap.
Kmxâlâlâlkm: 1—Daughter of the first settlers at *Sâtlâ* in the beginning of time.
2—Daughter of *Qâmai*, one of the first settlers in the upper Bella Coola valley in the beginning of time.
[264] *kmlâkâx:* Assemblage of the people for a meal of any kind.
Kmxpelâlkm: One of the first men to settle at Rivers Inlet in the beginning of time.
Kmxsâmqâlx-a: Supernatural berry-picker resident in the land of ghosts.
[825] *kâqai:* 1—Hump-back salmon.
2—Convex transverse beam near front and rear of house.
3—Mountain on the Dean River.
Kqaiu: *Kusiut* name of a Kimsquit man.
Kxâtsa: Man mentioned in an ancient story of Raven.
[752] *kâsiut:* The seeking for shaman's power by a lad.
[825] *kâtsmâ:* Golden eagle.
kâtsm: Top, toy.
[524]

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Ixtsûn: Tail.
Ixtsîxit: Ants.
Ixx: Black hawthorn.
Kalaw'i: *Kusiut* name of a Kimsquit man.
Kamilkax: Ancestral name of the wife of *Snaiy* who was changed to stone in the beginning of time.
Kaudî: Region.
Kaqaxkâqut: Kitlobe chief living in the beginning of time.
Kaxtâlp: 1—Marriage, property arranged and legalized.
2—The actual wedding day.
Kawalaw'i: *Kusiut* name of a Kimsquit woman.[1]
Kdat: Bark bucket for holding liquids.
Kdawk'âqut: The seeking of assistance from a man who owns a curing repository.
Kdemkaxsem: Investment-present, i.e., one for which a return is expected.
Kdoxta: Back-room in which sacred initiates and others are concealed.
Kdzix: Woman during catamenia.
Kelelu, "What Was Sent Down": Intangible possession, such as a myth or a prerogative, inherited from the distant past, usually from the coming to earth of the first settlers in the beginning of time.
Kemqsta: Wooden tongs such as are used for lifting hot stones.
Kelemkâqut ala kwantsyix: *Kusiutaw* rite in which the performer appears to be drowned.
Kel'aix or kel'âtl, "The Gainer": One who has been initiated as a member of the *kusiut* society but has not yet danced, especially one admitted through supernatural knowledge or through successful participation in either a *kusiutaw* or a Mystery dance.
Kelkâl, "Rendered Incapable of Returning": Said of an uninitiated person who is alleged to have stumbled on a repository.
Kelsingu: Man mentioned in an ancient story.
Kemtem: The dormant waiting for power by a shaman who, having had one visitation, awaits further manifestations before displaying his ability.
Kêpa, mesatsa, kêpasa: Grandmother.
Kete'emaw'i: Ceremonial marriage of a female child to an adult man.
Ki'lanâsal: Name given to their canoe by the first settlers at *Hauz* in the beginning of time.
Kilalaxnawaxs, "The Wise One": One of Raven's names as chief.
Kimilkax: One of the first women to settle at *Hagaîsla* in the beginning of time.
Kina'a: Man mentioned in an ancient story.
Kinaxw: 1—Crab.
2—Enormous crab-like creature, alleged to be found far in the ocean.
Kindzu: Name of a shaman who received his power from ghosts.
Kqîl: Red elderberry.
Kqîlu: Wooden tweezers used in the pounding of cedar-bark.
Ku: Unidentified place.
Kuxtaw: To roast dried salmon.
Kyâmamalis: Supported, in the sense of held in place by physical assistance.
Kyâqsmit: Locality on Dean Channel, west of Ocosmilt.
Kyawa: Place on south side of North Bentinck Arm, about one-quarter mile from its head.

[1]This name appears to be an entirely different word from *Kalaw'i.*

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*192 *nā'ɬlu:* Miniature copper ornament worn by adolescent girls during seclusion.
[301] *Nē·tci:* Bella Bella man living in the beginning of time.
nāxnm: To dance.
[825] *nāxnmda:* Those who dance at marriages.
nāxnx: Mallard duck.
[824] *nāxmusmm:* Night of potlatch on which *xusiut* initiates appear for a short dance.
naxiki: Berries of Canadian buffalo berry.
[415] *nahiuktu:* Thimble-like wooden dish.
'namlāntaix: Ceremonial seating of chiefs according to their validated places in a house.
Namutsta: Name acquired by a Rivers Inlet man from sea-lions in the beginning of time.
Namulsta: Professional name of a *kusiut* marshal.
'Nāx·wūn·a: *Kusiut* name of a Bella Coola Scratcher; the designation was derived from Rivers Inlet.
Ne·xsle·s: Celebrated Kitkatla chief.
Ne·xwuxkai: Influential Bella Coola chief.
*[776] *Nekuɬlāhaix,* "The Resident": Supernatural being dwelling under rivers who punishes infractions of taboos concerning them.
[784] *nhuxm:* 1—Fourth day of a *kusiut* dance, on the evening of which masked figures appear.
2—Something exposed to view.
Nepepe: Old woman resident in Sea-lion's house in the beginning of time.
nunuk, "Little Dance": Term of grandiose humility.
nuxnāxm: Gathering of the people for a non-secred dance after the *kusiut* season.
Nuxnūx·mūlaxix: 1—"The Dancer Near the Fire": One of *Tlūxpūlūx·a's* names, and hence a designation given to shamans.
2— *Kusiut* name of a Bella Coola man.
Nuxsulīwulaix: *Kusiut* name of a *Nuxɬalit* man.
niamlamtūm: One who has preserved a marriage song.
[585] *niaxwālawuk:* The intangible strengthening that comes to a bridegroom as a result
[431] of the oration of his ancestral myths and the giving of presents to the bride's
[524] relatives when they first come to his house on the wedding day.
Nidlelaix: Daughter of the first people who came down to Mount *Tsuxiz* in the beginning of time.
nisl'ɬul: Wooden ring used in a game.
Nihtsks: Place on Dean Channel, about three miles from the head, where the deer formed a colony soon after the beginning of time.
[825] *nihpaya':* Otter.
Nimlūsk: Name of a certain spot where mountain goats are wont to congregate for mating.
Nimtxamlaix: 1—"The Restorer": One of *Tlūxpūlūx·a's* names and hence a designation given to shamans.
2—One of the first men to settle in the upper Bella Coola valley in the beginning of time.
[556] *nixum,* "Brought to Life": Term applied to a copper brought back from a cemetery and renamed.
Nīxmdimut: Shaman's name derived from *Tlūxpūlūx·a.*
nixsmaix: "I have saved you."

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Nanuxnyxum: Woman endowed supernaturally by *Awi'lkwalasis* and serving as patron (?) to a *kusiut* dancer.

[787]

nanuklists: Omen of death.

Nanutsumkmem, "The One Who Is Thought Of": One of *Hiuxpikite-a's* names and hence a designation given to shamans.

Nanuxmkaix: 1—Man dwelling in *Xemoyms's* house.
2—*Kusiut* name of a Kimsquit woman.

nanupim: The cry of *hi, hi,* uttered by Cannibals.

Nanuxmuxy: *Kusiut* name assumed by a *Stuie* woman in the beginning of time.

[424]

nanuyaxum: *Kusiut* with right to display a puppet-patron. The difference, if any, between this and *qaiaxum* is obscure.

Na'oxuuthkmaaix, "The Widester": One of Raven's names as chief.

[585]

nasqaxsiksl-um: Synonym for *qaiaxum:* Payments made by the wife's relatives to those of the bridegroom on first arrival outside his house on the wedding day. They are said to be in return for "Food" received from them on many occasions.

Naqhhaklaklan, "Heedlessly Deaf": Name taken by a wife in consequence of slights received from her husband's relatives.

[302]

naqaa-uxts: The binding, by a warrior, of his hair into a top-knot.

naqaiaxm-i: Medicine brewed in a skull.

Naqaymxix, "Place of Much *Eulachon*": Village in the middle Bella Coola valley.

Naqaqtmix: *Nuxalk* name of a Kimsquit man.

Naqilaqaaxm-a: One of the first women to settle at Rivers Inlet in the beginning of time.

[505]

naqaaxmx-it ma xaxy"alx: One year.

[828]

naqaix: Envy, in the sense of desire for something from which one is debarred by lack of prerogative.

naqaxil, "Empty House": House in which a *kusiut* dance is taking place.

naqaxlaix: The throwing of grease on a fire to hurt, both literally and figuratively, a rival.

[821]

Naqaxly": 1—Supernatural beings responsible for an eclipse.
2—Eclipse.

[827]

naqaliixtx: Physical strength of the body running down the sides from little finger to little toe.

naqawaxtx: Hoot-like cry uttered at the coming of a call for *kusiutem* and other important *kusiut* rites.

[777]

naq"xaxnikhlm: Unexpected stroke of good fortune.

Naqaxlxaxlaix: *Xaxas* name of a Kimsquit man.

[772]

Naqaxlax: Site of an ancient town on Schooner Pass.

Naqaxlaix: The upper heaven.

naqaxs: Woman with thick pubic hair.

Naqawxalaqlax-i: A *Stuie* repository.

Naxlaqaxtxaxtx, "Where *Aqaxtxm* Speaks": One of the names of the supreme god's house.

[824]

naxtaqaxs-aqs: Cottonwood bark.

Naxtqaxsl'-ax, "The Place for Catching Salmon": Name assumed by *Xaxas* in the beginning of time.

naxtkaqs: Canoe-maker.

Naxtlaxm: River entering the Bella Coola from the south near *Naqhalt.*

[535]

naxtxlaxqs: Children's dance which serves as training for *kusiut* rites and to provide entertainment.

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[578]

Nacwin-tmq, "The Warrior": Name acquired by a Kimsquit man long ago.
nacwinuxtu: Women's verbal quarrels about prestige.
Naes: 1—Barren district above Green Bay.
2—*Evil*, *adjective*.
Naeqalqiq: *Tal'io* bird hunter.
Naeqemdu: 1—One of the first men to settle at *Tal'io* in the beginning of time.
2—One of the first men to settle at *Alqaklael* in the beginning of time. [772]
3—Bell of the universe which, when broken, released the sun.
Naeqemxtsiu-a: Daughter of the first settlers at *Alqaklael* in the beginning of time.
Naeqq: 1—(Probably) "The Place of Barrenness"; Village at Green Bay.
2—One of the first men to settle at Green Bay in the beginning of time.
naesi'ikuta: Repository, archaic term.
naesnaes-di naesnaes: The assumption of a name upon earth. [431]
naesnalaxpalis, "Things to Sweep the Floor With": Presents given to a bride's [585]
relatives by a groom and his kinsmen on the actual day of marriage.
naesnaqtsis: Wooden dish used for washing an infant. [415]
naesnalisnaem: Abstinence from acts of an unclean nature after the taking of a [785]
powerful medicine.
naesnlim: The power which a shaman brings forth from his own body and casts [756]
into a patient.
Naesnukwa'i: Name of a celebrated shaman.
Naetem: Bella Bella village and undefined area in the vicinity.
Naetl, "Canyon": 1—Dean River.
2—Village on the lower Dean River.
naetsqumu: Alteration of a dance from seated to fasted. [825]
naetskaetsi: Bone in the back of a salmon's neck.
naetsletsnaemas, "A Drying-Up with Fire": Expression used for the ceremony held [516]
on the return of a deserting wife to her husband.
naetsletsnaem: Goods given by a wife's relatives to her husband to validate her [491]
return to him after desertion.
Naetlmx, "Place Where There Are No Falls": Village in the upper Bella Coola valley.
Naetsqaqd: Totem-pole of the first settlers at *Naeqaelt* in the beginning of time. [845]
naetsuxsdi: Parents of twins. [825]
naetsqemux: Wolf.
Naetsxemaetsi: Mythical house in the sky.
Naetsxemdi: One of the names of the supreme god's house.
naetsxkem: Present, invisible to all but the owner, given by *Tsimqaplisa* to a [756]
shaman. The word may be etymologically connected with *naetsxem*.
naetsqemux: A creation of *new burial* names, such as is necessitated by a disaster [553]
or at the will of a mighty chief.
naetsxtaltsa: *Kwakiutl* rite in which the performer pretends to swallow hot stones.
naetskwemas: 1—"A Throwing Off": Term used with reference to presents given to [431]
heralds by a person splashed in Otter dance.
2—Presents given by guests at a potlatch to their host and his associates.
naetqaes, "The Face Maker": Name given to a woman who paints upon the head- [856]
ages used to produce cranial deformation in an infant.
Naetqemdi, "Place of Many Spawning Sockeye Salmon": Kimsquit village.
Naetsimdzi: *Kwakiutl* name of a *Tsimsiat* man.

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[192] *[534] *[534] *[103] *[825] [101] [825] [227] [585] [425] [828] [824] [262] [825] [264]

mɛ'ɛmɛtsɛ: Synonym for *qɛmɛ'ɛ*, the large cone-shaped round whistle.
Mɛlqa-kai: Side valley of the Kimsquit River.
Mɛlqa-kai: Side valley of the Kimsquit River.
Mɛlqɛtɛkwɛ'ɛ, "Nearest River": River flowing from the north into the northern corner of the head of North Bentinck Arm. The Anglicized form is Nedsetekwaney.
mɛ'ɛmɛlɛlɛ: Issue supernaturally born from another at sea level.
Mɛmɛlɛ'ɛ: Lately village.
Mɛmɛlɛlɛ, "The Mother of Dogs": Name given to a Bella Bella woman in an ancient story.
Mɛqɛlɛ: Bella Coola valley.
Mɛqɛlɛmɛq: Inhabitants of the Bella Coola valley.
Mɛqɛ'ɛ: *Kwɛlɛt* name of a Dzawadi man.
Mɛqɛ'ɛ: Name of a female composer.
Mɛqɛlɛmɛlɛlɛ, "The Light Giver": One of the names of the supreme god.
mɛqɛ'ɛ: Light.
Mɛqɛ'ɛ: *Kwɛlɛt* name of a Bella Coola Cannibal.
Mɛ'ɛmɛlɛlɛ: *Bi'qɛ* name of a Kimsquit man.
Mɛqɛmɛlɛmɛ'ɛ, "Stitch Breaker": Name taken by daughter of the first settlers at Dzawadi in the beginning of time.
mɛ'ɛmɛlɛmɛlɛ: Mountain goat with long hair on its chest.
mɛ'ɛmɛlɛmɛ, "The Silent Night": The hooked appendages of *kɛlɛqɛlɛ* after departure of a Cannibal.
mɛ'ɛmɛlɛlɛ: Cross-piece which holds open mouth of chicken net.
Mɛ'ɛmɛlɛ: Village on Dean Channel below Kimsquit.
mɛ'ɛmɛlɛlɛmɛ: Public promise by the parents of bride and bridegroom on the wedding night that names will be provided for unborn children. This is combined with an account of origin myths. The term is also used for a similar promise of rights to hunting grounds, although the granting of this is extremely.
Mɛqɛ'ɛ: Mountain near Dzawadi.
mɛqɛlɛlɛlɛmɛ'ɛ: Person who watches away from home in dangerous.
Mɛqɛlɛlɛlɛ: One of the first women to settle at *Tɛl'ɛ* in the beginning of time.
Mɛ'ɛqɛ'ɛlɛlɛ: Lord of salmon.

s'ɛqɛmɛ: Kimsquit term for *s'ɛlɛ*, orchids.
Sɛ'ɛ: Kwakiutl lad mentioned in an ancient story.
sɛlɛ: Grass with edible roots growing on tide-flats.
Sɛlɛqɛmɛlɛ: Valley pre-empted by one of the first settlers at Kimsquit in the beginning of time.
sɛlɛqɛlɛmɛ: Rainfall who came down to the Dean River in the beginning of time.
sɛlɛ: 1—The feudal prerogatives of ownership.
2—Rank, nobility.
Sɛlɛ'ɛ: *Kwɛlɛt* name of a *Kwɛlɛ* man.
Sɛlɛqɛlɛ, "The Wordless One": Name assumed by a woman in consequence of slights received from her husband's relatives.
Sɛlɛlɛlɛmɛ, "The One that Changes Itself": Supernatural name of spring salmon.
sɛlɛlɛlɛ: Assemblage of the people for feast of any kind.

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-ntlaxdzin: Goods obtained by a man's own exertions and forming the nucleus of his wealth for a potlatch. [556]

-ntlaxs, plural, diminutive: *Kwixt* person.

G'aaiqd: Kimsquit man mentioned in an ancient story.

G'aiaiEm: One of the first women to settle at *Stuie* in the beginning of time.

G'aiaiEmut: Son of Raven in the beginning of time.

Gaqaaxtlidzis: 1—One of the nine supernatural siblings.
2—One of the first men to settle at *Skidzid* in the beginning of time.
3—One of the first men to settle on the Kimsquit *River* in the beginning of time.
4—*Tsimsit* woman who died about 1915.

'Gaxlaw: canoe village.

Gaqsit: *Kwixt* name of a Bella Coola *kwixtaw* dancer.

Gaxlaxd: 1—Ancestral name of a *Snaxlaxd* man.
3—Celebrated Kimsquit hunter.

'waxlaxsd: Any non-sacred rite, especially an *o'xlX* dance held subsequent to the *kwixt* season.

Gaxlaxsdaxaw: *Kwixt* name of a Kimsquit *kwixtaw* dancer.

Gaxpaxd: Man mentioned in an ancient story.

gwaxlEkaxsaw: The taking of food to another tribe for ceremonious bestowal.

Gaxtlaxaw: Supernatural being who sleeps perpetually, literally, "The Sleepy One."

Gpaxlaxsp: 1—Village in the middle Bella Coola valley.
3—Celebrated Bella Coola warrior. [824]

g'pxl: Skunk cabbage.

Gpxlaxs: Supernatural being, herald of *Sqaxaxlaw*.

gqlxl: The steeping of sacred services in smoke, this being the final rite of initiation.

Gqtsmut: 1—One of the first men to settle at *Nusqulxd* in the beginning of time.
3—One of the first men to settle at *Skidzid* in the beginning of time.

qqlx: Temporary fish-dam of interlocked branches. [226]

Gqtsqa'x: Small mountain on south side of the Bella Coola valley behind *Gwaqa'xs*.

G'qsit: Place near *Stuie*.

'Gyaxdzlaxaw: One of the first men to settle at *Kwiyai* in the beginning of time.

qlxdzlaxsd': The feeding across of a bride to a groom during a wedding. [585]

xxdzlxlas: Hereditary tendency.

xxdzlxlas: One made sick by salmon, especially a woman who suffers from this cause through disregard of abstinences taboos. [827]

xxlqaxs: Variety of dog salmon found at Bella Bella. [784]

x-xxxdzlqaxsaw: Conferring of ancestral names at a potlatch. [825]

xxxlxmaxsaw: The performance of a *kwixt* dance with supernatural dog salmon as patron.

Gwaqlqaxaq, "Treeless Place": Village in the lower Bella Coola valley. [585]

xqaxlaw: Distribution of strips of mountain goat skin at marriage.

xxlxmaxlas: "Where are you going?"

Gwaxlilaq'a: "Lake-headwaters": A mythical monster.

xdzxdzlaw: Four nights of a potlatch. [601]

xlxlx: Third oldest brother or sister.

Glkaqaxs: Name of Mink as child.

G'lxlx Xi Xixlaxaq: One of the names of the supreme god.

Glxmx: Celebrated *W'axgid* a warrior.

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stuxlu: Promontory on hunting ground extending into ocean.
Oxlotw'i: Kimsquit fisherman.
Oxuli: Calvert Island.
Oxpaxw: Synonym for *Xemaxmaklu*, one of the nine supernatural siblings.

P

[415] *pai'a:* Small wooden dish.
Palaxat: Legless messenger of the dead.
Pa'a: Place on mainland opposite north end of Vancouver Island.
[585] [431] *pâxatxum:* Synonym for *nuplaxaklut'um:* Payments made by the wife's relatives to those of the bridegroom on first arrival outside his house on the wedding day. They are said to be in return for "Food" received from them on many occasions.
[412] *Pâxtxtxu:* Ancestral name of a *Nuxalxt* man.
pâxutlu: Bone needle.
pâxutlu: Anything powerful and dreaded; the word is frequently applied, chronically, to Cannibals.
Pe'eslo: Small stream rising north of the Bella Coola valley and east of the Nusheswanney; it flows into the head of South Bentinck Arm between the Nusheswanney and the Bella Coola.
Pigutla: Bella Coola man figuring in a story.
pilol: Herring scales.
pintxta: Dance-apron.
[825] *Pnyhila:* One of the first men to settle at *Snuhalt* in the beginning of time.
pkum: Mosquito.
Ponpalaxdimut: Name assumed by *Smoosa* in the beginning of time.
pq'qmala: Variety of *smang.*
Pusha: Celebrated Bella Coola chief who died about 1880.
Pvisla: Mountain Nose, the point between Labouchere Channel and North Bentinck Arm.
[824] [411] *pxtxpl:* False hellebore.
pxlatxa: Bow, weapon.
[195] *pxyaq,* "Fallen Heavily with a Crash," as when a dead tree thunders to earth. The term is used rhetorically when referring to the death of an old and influential chief.
[372] *Sxaiel:* Tree, probably birch, used for torches.
[825] *Sxkun:* Meeting of chiefs.
[824] *Sxu':* Halibut.
Sx'i: Crabapple.
Sxuk: Bunchberry.

Q

[525] *Qa'alkli:* Rivers Inlet man, living in the last century.
qai: King stick in a gambling game.
qaiwaqumkit: Women's drowning cry uttered at the appearance of a masked dancer.
qai-xugs: Uncommon term for the second day of a *Smoket* dance, applied to the rites taking place during the day itself only.
Qaiyu: Name conferred on the grandson of *Smoosa* in the beginning of time.
Qal'lk: Man mentioned in a story.
Qalsnu: 1—One of the first women to settle on the Dean River in the beginning of time.
2—Celebrated Bella Bella chief.

APPENDIX D

[illegible]: Close of fourth, seventh verse.
[illegible]: One of the burning, probably cooperative.
[illegible]: seventh, eighth: Whistles, were used by chiefs.
[illegible]: Cedarwood Canoe chief.
[illegible]: 1—Village on west bank of the Thelkomaneemy, about three quarters of a mile from the sea.
2—Mountain behind the village.
[illegible]: and life name of a Kitamaat man.
[illegible], seventh, [illegible]: 1—Town used for spring salmon during the week following the first taking of the fish.
2—Town used by many of Eastern Bella, who are like salmon to them.
3—Salmon, in the language of supernatural beings.
[illegible], "Bear Ceremony," i.e., concluding feasting: The function of the "Bear Ceremony" and other ceremonies given with a rite which bind her to her husband.
[illegible]: Unidentified species of duck.
[illegible]: Kwakiutl name for "The Whaper," a female supernatural being.
[illegible]: Kwakiutl name of a Bella man.
[illegible]: Kwakiutl who came with the first settlers to the Bella River in the beginning of time.
[illegible]: Kwakiutl pronunciation of English, one of the first men to settle on the upper Bella in the beginning of time.
[illegible]: Kwakiutl word, referring to produce a puppet-person, of consequence.
[illegible]: Unidentified species of duck.
[illegible]: Name mentioned in an ancient story.
[illegible]: Bella name.
[illegible]: Bella name.
[illegible]: Salmon berry.
[illegible]: One of the first men to settle on Salmon Flats in the beginning of time.
[illegible]: Unidentified plant.
[illegible]: Bella word.
[illegible]: "A Whaping of the Dust upon the Ground of Death": Term applied to a death feast offered to persons of importance.
[illegible]: Bluejay ancestor.
[illegible]: 1—Village on west side of South Bentinck Arm.
2—Inland, off Kimsquit Lake.
3—Inland.
[illegible]: One of the names of Raven as chief.
[illegible]: 1—One of the first men to settle at Kimsquit in the beginning of time.
2—One of the first men to settle at Dean in the beginning of time.
[illegible]: Unidentified supernatural being, ancestor to wolves.
[illegible]: Kwakiutl Bella, near Bella Bella.
[illegible]: One of the chief deities.
[illegible], "Death": Bear ceremony named from part of a supernatural ceremony, [illegible]. A verbal expression of what should have occurred immediately, such as comments upon the dying accompany of a person whose time to die has arrived but have occurred even by human giving.
[illegible]: Persons distributed by a wife to strangers for husband's sons, and thus prevent him from "wedding."

[illegible] 92*
[illegible] 187
[illegible] 824
[illegible] 60
[illegible] 825
[illegible] 68
[illegible] 585
[illegible] 431
[illegible] 705
[illegible] 915
[illegible] 822
[illegible] 824
[illegible] 825
[illegible] 570
[illegible] 914
[illegible] 825
[illegible] 571
[illegible] 431
[illegible] 554

APPENDIX B

[illegible]

Dalad: Thunder, anthropomorphized.
Dayaku: Human name of a Kalagyan man.
debtir: Historical synonym; the term does not include ancestral mythic or other personal property.
ordinances: 1.—Rules established by the dawn of a Sacred Season; the term is also applied to protective grass beneath all feast.
2.—Rules posed up for this purpose, or even for a meal.
ordinate: Crossbeam's timeline.
ordinance: Protective grass on "Dead" for a Sacrificeman and the objectives in the bride's trousers when the latter come to the house on the wedding day.
ordinations: Purification of Sacred consciousness.
ordinate: Object obtained by a diversion from a superannuated being and displayed by him.
ordi: Sacrificer witness.
Ordinatemaldi: Algonquin. One of the sons of the supreme god.
Ordinatemaldi: Supernatural being who has the prerogative of ascending to the high above.
Ordinatemaldi or Ordinatemaldi: One of the names of Sharon Prophets as cited.
Ordinatemaldi, "The Light Bringer": 1.—One of Sharon's names as cited.
2.—Ancestral name of a Sharon man.
3.—A celebrated Bella Coola hunter and chief, who, wishing, with apostle ground, returns to Ordinatemaldi, especially one engaged in an enterprise with the dandelion.
Ordi: Sacrificer's first name.
Ordinate: Village or grass between North and South Bentinck Arms.
Ordinatemaldi: River flowing into the estuary Bella Coola from the north.
Ordinate: South, ordinatemaldi.
ordinate: Mountains, ordinate.
Ordinate: 1.—Ordinatemaldi River.
2.—Village near the mouth of the river.
Ordinatemaldi: Inhabitants of the Ordinatemaldi River valley.
ordinatemaldi: Bark.
Ordinatemaldi: Sharon's name acquired from Dandi.
ordinate: Ordinate.
ordinatemaldi, "Ordinatemaldi": Sacrificer consecrated or which go off a progress.
ordinate: Ordinate, ordinate: Brother or sister younger than speaker, especially the youngest of a family.
Ordinate: Younger sister of a youngster brother mentioned in an ordinate story.
ordinate: Brother.
ordinatemaldi: "Old Man."
ordinatemaldi: Ghost.
Ordinatemaldi: "One who is busy" which did not fall in the month or the beginning of June.
Ordinatemaldi: Village on Ordinate Inlet.
Ordinatemaldi: Part of a peculiar ceremony.
ordinatemaldi, "Life Ordinate": The so-called "Winter Ordinate," probably most held ordinate, declared by Sharon to the beginning of June.
ordinate, "Running Place": Limit of the sun's course. The word for Ordinatemaldi is connected with this.
ordinatemaldi: Centre of ordinate.

[illegible]

[illegible]

[illegible] Records, E-5 (1922-1924) 1948
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Adult. Dzu'k-alak.

Anthropology. To [illegible] commonly, the term used to describe the course for a [924] [965]
ceremonial potlatch.

Chief, "Fallen". Ceremonial name granted for a *Kwakiutl chief* about 1910.

Crawfish. Supernatural creature dwelling in water.

Dish. Gwag.

Grease. Substance produced by [924]
[illegible] from the hole of a broken tree trunk.

Headdress. One of the four women to settle at *Fendall* in the beginning of time.

Hunter. Chief of the spring salmon.

Moccasins. Pattern using of goat skin with wool attached, distributed at ceremonial [515] [925]
[illegible]

Mother. Mungwamis.

Naming. The "naming". Ceremony when the first public presents are given to [584] [491]
the family of a female wife, following the announcement of betrothal.

Oil. To cure, especially with the aid of a ceremonial hunting of whales.

Shipwreck. Story now mentioned in an ancient story.

Stone, "Cave Rock". Cult / invitation to a *Kwakiutl* dance in the upper Bella Coola valley.

Summer Camp.

Spear. Dzak-kala, either / names or surface.

Stone. Rock-crystal, built and by women for curing salmon.

Whales, whaling, or whaler. 1—Ceremonial hunting of whales for curing purposes, especially when the patient is a member of a [125] [412] [755]
noble society.

2—Final festival rite at end of the ceremonial season.

Whales. To cure by means of the ceremonial preceding of whales.

Wood, "The Thawing Power of a Well-Ceremonial Log". *A* [illegible] were obtained in the beginning of time.

Wrestling. Name used for a group of four settlers now there in the beginning of time.

Wrestling. Daughter of the four settlers at *Fendall* in the beginning of time. [924] [915]

Adornment. 1—Any sort of strands of native bark.
2—Another name of wood bead dress.

Box. Ceremonial receptacle erected on the exterior front wall of a house.

Chief. Title.

Headdress. Another name of a Kimsquit town.

Hill. Gwag.

Indian. Each an area of North Bentinck Arm where war trophies were [925] [927]
[illegible]

Mountain. Name of house-troughs drawn by four settlers at *Kitimat* in the beginning of time, the term was also applied by them to one of their female relatives. [601]

Rich woman, place. Person in love or child in love.

Spring. Suitable place in the river for setting obedient nets.

Store. Name given to [illegible] with dressing rooms.

Thanks. Ceremony for [illegible], the tangible or intangible prerogatives possessed by [924] [925]
some individual in addition to a dance rite.

Thunder. Divine [illegible].

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Acquitlal: Goods collected by the relatives of a man when working on his commission as carpenter or other artisan in preparation for a potlatch.
Axe-user: A short-legged person who tries to cross a river; name of a string figure.
Bank: That part of a house on either side of the central fire.
Bekbeka: 1—Sheep, a supernatural being.
2—Sheep, intangible Ancient grandparent.
Bride-price: Property given to the man who leads a bride to her husband during a wedding.
Bugwemikwakwat, "Dark-Heads": A supernatural being.
Bu'gut: Shadow.
Carpenter: Shaman, archaic.
Cohen: Brother-in-law or sister-in-law.
Commander: Shaman's witch with power of life or one and soul death or the other.
Coho: Bloody grease that rises to the surface of the water when a seal is cooked.
Crib: That on which a chief sits, that is, his ceremonial prestige gained by the distribution of much wealth.
Dalle: 1—Caribou hide.
2—Thing made of caribou hide.
Dance: Changes work under dark matting.
Dasle: Caribou.
Dress: Love charm consisting of hair of the one desired mixed with other ingredients.
Dzunuk'wa: Supernatural being who causes nightmares.
Dzunuk'wa or dzunuk'wakmenuxw: Mineral, in contradistinction to supernatural beings.
Dzunuk'wakmenuxw: Body.
Dzunuk'wakmenuxw: Assumption of human characteristics by mankind in the beginning of time.
Ekwanokwakmenuxw: Professional name of a female berry-picker.
Ekwanokwakmenuxw: Professional female berry-picker.
Eyka: Mountain goat grease.
Ey'ukkqaa: Canoe.
Gitgaat, "Other Side Been Divided": Village in the lower Bella Coola valley.
Gyilkis: One of the four survivors at Grease Bay in the beginning of time.
Hamat'sa: Shaman.
Hemaihalas: One of Raven's female Cloak relatives.
Hepaxnoas: Red rock paint.
Hiller: Singer's berets.
Hoath: Tree.
Hoikquaa: Part of a river where there are rapids and projecting stones.
Hoolo: 1—Mountain goat, decorated with crest, crooked nose grave.
2—Fine goats wearing nose grave to indicate major ceremonies performed by the dancer.
Hunu: 1—Village in the upper Bella Coola valley.
2—Famous hunter mentioned in an ancient story.
Hupatsa: Dried dog salmon soaked in water.
Hyamalis: Masked representation of a dead person in wood form.
Hyi', "Raincoats Dripping through the Roof": A supernatural being.
Ialaxalis: Black raspberry.
Ialaxtsa: Grease.

[579]
[585]
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APPENDIX D

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nuxa: Kwakiutl term for presents distributed as "Eagle down."
pala: Stamp-net for catching salmon in rivers.
papanukuła: Headdress of eagles' tails worn by Awitlin dancers.
qaaxsdi: Spring water.
Raqalis: Settlement in the Cowichan country.
sau'i: Cow parsnip.
Sxwaluxw: Name obtained in the beginning of time from the Skagua people in whose language it is said to mean whale.
Tahwitchekuhsin: Shaman who obtained his power from Thunder.
Tatsenokin: Daughter of a Kitkata chief living in the beginning of time.
wakwaka'a: Whistling.
Xwalkwa'i, "The Crab": Name taken by one of the first settlers at Hallatsa in the beginning of time but long since changed to a Awitlin designation.
wawalayasa: 1—Shamanistic rite. [525]
2—One of the first ones to settle at Hyaetsa in the beginning of time.
wawayasalasa: Puppet spirits in the form of a hummingbird.
wedza-as-di-nas: The concluding ritual of the Awitlin season. [525]
wenala: Gambling game played with arrowpoints strike.
Yaqakwam, "The One Whose Work Has Ended": Professional name of a Awitlin member. [576]
yaqakwam: The desertion of her husband by a wife.

Y

Yahaha: Ancestral name of a Xwa'xwa clan.
Ya'k'wanuxw: Kingfishers were mentioned in an allegedly historical account. [574]
yan: "Halo" "Halo" or "Greetings"
ya'i: Exclamation having the significance of, "May you have a safe passage," said when a corpse is drawn through the roof.
Yaklas: One of the first ones to settle at Hahamak in the beginning of time.
Yalaqla: Baby Bulls were mentioned in an ancient story.
yamanas: 1—Pyrographic, tangible or intangible, which some Awitlin possess in addition to a dance.
2—Similar prerogatives formerly displayed in secret rites.
yaos: 1—Gift, dues in rites which impels a Awitlin to dance.
2—Awitlin whistle.
Ya'wadzidzes: Man sent down west of Knoxes in the beginning of time.
yeaka: Term, implying both wealth and good fortune, applied to a man able to give a successful potlatch soon after the death of a relative.
yeal'ahwa: Presents given by a prospective bridegroom to the future father-in-law. [431 534 825]
yel: Greek, salmonia.
yelo: Mountain goat.
Yi'wadzidzes: Queen Island.
yohoho: "All Right," very used in a Awitlin dance.
Yohoha: Man mentioned in an ancient story.
Yoqalhadzidzes: One of the first ones to settle at Hyaetsa in the beginning of time.
yukalhawa: Bringing down of a wall by means of the use of corruption.
yukalhawal: Presents given by the bride's relatives to the groom's when they come for leave on the wedding day. [431 585]

[944] tonical midwives. The child is washed in warm water. For ten days
[945] the mother must remain in this hut. Father and mother must not go
[946] near the room for a year (according to Nak'vla'xin, for ten days), else
the unborn would take offence.

The child is soon given its first name. On this occasion the whole
[953] tribe is invited to a feast, the name is made public, and the guests receive
[954] small presents. The child retains this name until it becomes a member
[955] of the K!o'xin, when it is given its K!o'xit name. This ceremony takes
place after puberty has been reached. About this period the young man
gives his first potlatch and assumes the Qi'nalxa name.

[981] When a girl reaches puberty she must stay in the shed which serves
as her bedroom, where she has a separate fireplace. She is not allowed
to descend to the main part of the house, and must not eat by the fire of
the family. For four days she must remain motionless in a sitting pos-
ture. She fasts during the daytime, but is allowed a little food and
drink at a very early hour in the morning. After this term she may
[982] leave her room, but only through a separate opening. She must not yet
[983] come to the main room. When leaving the house she wears a large hat,
which protects her face against the rays of the sun. It is believed that
if the sun should shine on her face her eye would suffer. She may
pick berries on the hills, but must not come near the river or sea for
[984] a whole year. She must not eat fresh salmon, else she would lose
[985] her senses, or her mouth would be transformed into a long beak. She
must not chew gum or eat meat (see Fifth Report of Committee,
1887, p. 119).

[986] If a young man wishes to marry a girl he goes, accompanied by his
[987] friends, to the house of the girl's father and states his intention. His
friends carry food and presents, and if the father accepts the suit he
sends out a young man, who receives the food and presents and carries
them into the house. Sometimes the father does not accept the offer at
once. In such cases the young man may repeat the same ceremony until
[988] he is finally rejected or accepted. After the time of the marriage has
been agreed upon between the contracting parties, and the day preceding
the marriage has arrived, the young man invites all the people to a feast,
during which he states that he is to be married on the following day.
[989] He asks a number of men, generally from twenty to thirty, and four
[990] women to assist him. On the following forenoon they assemble, and
accompany the bridegroom to the girl's house. They sing outside, and
● 991 four of the men dance. All of them have their faces painted red. Finally
they enter, and the bridegroom gives a large amount of property to the
girl's father. Then the girl leaves her parents and goes to the bride-
groom, bringing him also a large amount of property which has been
[992] given to her for this purpose by her parents and relatives. She in turn
gives her blankets and other apparel of the best quality, and distributes
presents among her relatives. This is repeated other some time. All he
has given to his bride and her relatives is repaid to him with interest.
A rich girl will repay twice or three times the amount given by the man.
At the time of the marriage the bride's father may promise the groom to
[993] give him his (bride's) sister, as soon as the pair have their first child.
The children may belong to the father's or mother's gens, as the parents
may choose.

[994] In case of a separation the wife refunds the amount of purchase-
money. The children may stay with either parent, or part of them may